

DISCOURSE ON PLURALISM IN THE ARTICLE “ISLAMIC CASSETTE WITH ITS NOISE”: CRITICAL DISCOURSE ANALYSIS OF TEUN A. VAN DIJK

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Abstract - This research discusses about the discourse of pluralism in religion by Abdurrahman Wahid. The focus of this research is the construction of the idea of pluralism in religion marked by the choice of words and arrangement of texts. So, if we observe it more deeply, it will look what actually wants to be communicated by the author. The theoretical basis refers to the Critical Discourse Analysis of Teun A. van Dijk (1988 and 2008). The method used is a qualitative. The data were taken from the article entitled "Islamic Cassette with Its Noise." The data were analyzed using descriptive analysis. The results of this study indicate that there are three structures of discourse analysis found in the article, namely macro (thematic), super structure (schematic), and micro structure (semantics-detailed elements and intent elements). The main theme that wants to be revealed by Gus Dur is the tolerance in religion. Schematically, there are two sequential and interrelated activities. First, mosque guards who do tarhim and turn on the Quran resitation (usually in the form of cassette sound) which is sounded with a loud volume. Second, people who live near the mosque are usually disturbed by both activities in the mosque. Semantically, Gus Dur wants to invite to readers to be more aware of activities in the name of religion, whereas if viewed more deeply, these activities contain many losses rather than benefits.

Keywords: *idea of pluralism in religion, critical discourse analysis.*

I. INTRODUCTION

It is undeniable that everyone needs communication. Language is a very important communication tool in human life. Language can be used in a variety of activities, from a narrow environment such as a family environment, to a wider environment, such as international relations-communication between one

country and another (bilateral) or between one country and several other countries (multilateral).

Given the importance of the role of language, the ability to speak-selecting words, constructing phrases and stringing sentences has an important role, is just as important as understanding the meaning.

Since language is the central aspect of the description of a subject, and through

it, ideology absorbed in it, that is the aspect that is learned in discourse analysis (Eriyanto, 2001: 3). Speaking of discourse, many linguists try to explain it. There is a definition of discourse as a unit of language larger than the sentence, there is also who interpret discourse as a conversation or discourse (Eriyanto, 2001: 1).

Yule (2010: 142) defines discourse as *"The word 'discourse' is usually defined as 'language beyond the sentence' and so the analysis of discourse is typically concerned with the study of language in texts and conversation."* Based on Yule's notion, it can be interpreted that discourse as a language with a broad sense in which what is communicated does not have to be said.

As for the discussion of discourse analysis, Dijk (1988: 17) has mentioned it by saying *"Discourse analysis is a new, interdisciplinary field of study that has emerged from several other disciplines of the humanities and the social sciences, such as linguistics, literary studies, anthropology, semiotics, sociology, psychology, and speech communication. It is striking that the development of modern discourse analysis took place more or less at the same time in these respective disciplines, at the end of the 1960s and the beginning of the 1970s. Whereas at first these developments were more or less autonomous, the last decade has seen increasing mutual influences and integration, which has led to a more or less independent new discipline of text or discourse studies."*

In this case, Dijk argues that discourse analysis is a multidisciplinary study whose emergence comes from the humanities and social sciences disciplines (linguistics, literature, anthropology, semiotics, sociology, psychology, and communication science). Discourse analysis is considered a new item

(developed in the late 1960s and early 1970s) which is engaged in multidisciplinary studies of science both humanities and other social sciences.

Furthermore, Dijk (2008: 85) describes the discourse (critical) as *"Critical discourse analysis (CDA) is a type of discourse analytical research that primary studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately resist social inequality."*

Critical discourse analysis (CDA) aims to dismantle texts that unconsciously contain certain ideologies. If we examined more closely, we will feel how the ideology leads to certain purposes. In CDA, we can reveal what the hidden message is behind the text.

According to Dijk, as stated in Eriyanto that the discourse itself has three dimensions, namely the dimensions of the text, the dimensions of social cognition, and the dimension of social context. In the dimensions of the text, what is examined is how the structure of the text and discourse strategies are used to affirm a particular theme. At the level of social cognition, learned the process of producing news texts that involve individual authors' cognitions. Meanwhile, the social dimension studies the discourse building that develops in society about a problem (2001: 224).

Then, Dijk divides the text into three structures that mutually support each other in producing the meaning of a text. First, the macro structure in which there are general themes of text, core ideas or summaries. This theme shows what discourse that the author wishes to express in his writing. Second, the superstructure in which there is a schematic of the

arrangement or framework of the text-how the texts are structured in such a way as to support a particular theme to be conveyed. The third is the micro structure (semantic, syntactic, stylistic, and rhetorical). In the semantic elements there are backgrounds, details, intents, and presuppositions.

So it can be concluded that discourse analysis focuses on language use-how language is used by speakers or authors for a particular purpose. In addition, discourse often has a broader and deeper meaning than just a collection of sentences that compose it.

In connection with the description of the discourse, this article attempts to examine the article entitled "Islamic Cassette with Its Noise" written by Abdurrahman Wahid using the Teun van Dijk's critical discourse analysis.

As mentioned earlier, the Dijk critical discourse analysis (CDA) contains three dimensions, namely the dimensions of the text, the dimensions of social cognition, and the dimensions of the social context. However, not all of the concepts of Dijk's CDA are adopted by the authors in their analysis. In this case, the authors use only the dimensions of the text alone - what is examined is how the structure of the text and discourse strategies are used to affirm a particular theme, regardless of the elements of social cognition and its social context.

In the article entitled "Islamic Cassette with Its Noise", Gus Dur tried to construct an idea of pluralism characterized by the choice of words and arrangement of texts in such a way that if we observe deeper, it will be seen what he really wants to communicate.

The Gus Dur's idea (Abdurrahman Wahid's nickname) about pluralism is inseparable from democracy, culture, justice and inclusiveness. According to him, pluralism is interpreted as an effort to address the plurality of people with

differences in cultures, religions, ethnics, languages, skin colors and their ideologies-ideologies of human beings with each other.

Furthermore, Gus Dur wants to voice the pluralism in religion. According to him, the discourse of pluralism in religion can actually be interpreted as a bridge of relations between various religious differences or sect differences in the same religion that often occur disharmony which in turn leads to violence in the name of religion between religious people or fellow religious people.

With regard to it, then the question in this paper is how the idea of pluralism in the article "Islamic Cassette with Its Noise" constructed. In order to obtain the construction of the pluralism discourse in this article, in this case the writers use the critical discourse analysis of Teun van Dijk.

II. RESEARCH METHODS

This study used a qualitative approach by using a discourse analysis tool elaborated and developed by Teun Adrianus van Dijk.

Bungin (2007:23) explained that the qualitative approach focuses more on the general principles underlying the realization of a meaning of social phenomena in society.

As for the data analyzed is an article entitled "Islamic Cassette with Its Noise" written by Abdurrahman Wahid. This article was published in the Tempo newspaper on February 20, 1982. Later, the article was re-published but in the form of a book entitled "God Not Needed to Be Defended" (the title was taken from one of the article titles) published by LkiS in 1999. The book itself contains dozens of different articles with the same author, that

is Gus Dur, except for two posts in the initial pages, the first text was written by the Editor and the second one is the preface from Bisri Effendy.

III. ANALYSIS AND DISCUSSION

In this discussion the writers seek to uncover ideas about pluralism in the article entitled "Islamic Cassette with Its Noise" written by Abdurrahman Wahid.

The writers use Dijk's critical analysis tool. Because of the impossibility on the one hand and the shortcomings on the other side either because of the situation or from the writers themselves. Then, in running the analysis, the writers focus only on text analysis, without including analysis of social cognition and social context analysis. Here is the result of the analysis:

3.1. Thematic

According to the writers, there are two important themes that are carried in the article. First of all, concerning the activities of the Muslims-the Islamic people (especially the caretakers or guardians of the mosque) who carry out routine activities concerning 'religious' issues categorized as *amar ma'ruf* (the call of virtue) and *nahi munkar* (prevent mistakes). For example, the activities of *tarhim* (recommend to wake up at night to meet during Shubuh prayer) activity, and the Quran recitation (usually in the form of a voice cassette) sounded with a loud volume and so on.

The second is that, the inconvenience felt by the society, especially for those who live near the mosque. The inconvenience arises because the activity of *tarhim* is done in the early morning before Shubuh prayer (around three A.M.) where at that time most people are still resting or sleeping.

Based on the two important themes mentioned above, Gus Dur as the author of the article actually wants to campaign for tolerance. So, in this thematic analysis, then, the writers take the tolerance in religion the main theme of Gus Dur's article ("Islamic Cassette with Its Noise"). Gus Dur considered how the daily activities performed by the Muslims (especially the caretakers or guardians of the mosque) are among the categories of activities that disturbed the society (especially for those who live near mosques who are Muslims, especially those who are non-Muslims). Thus, he suggested to the caretakers or guardians of the mosque to review the activities of *tarhim* in terms of benefits and disadvantages. Why is the main theme (annoying activity) selected? The answer is in schematic analysis.

3.2. Schematic

There are two events that are related to each other. First, the presence of caretakers/guards of the mosque who perform *tarhim* activities and the Quran resitation with a loud volume. Second, the society who are disturbed by the activities in the mosque. From several events, the first one was raised by the activity of "*amarma'ruf*" and "*nahi munkar*" which is intended as an invitation to do good and fight against evil. In this case, the activities of *tarhim* and turn on the Quran resitation can be categorized as *amar ma'ruf's* actions. However, the author of the article/text (in this case Gus Dur) although his identity as a Muslim (as *Kiai* who lives in *pesantren* environment and even served as chairman of *Nahdhatul Ulama* (NU)—the largest Islamic community organization in the world, remains not reluctant to criticize the activities which disturb society in general even if done by Muslims also (caretakers/guardians of mosque).

3.3. Semantics

The semantics include elements of detail and intent. The actions of the caretakers/guards of the mosque get a portion of detail that is not small and told clearly. On the contrary, the disturbed society actions are alluded to implicitly. It can be seen that the activities/actions of caretakers/guards of the mosque are outlined in four paragraphs (**from the third to the sixth paragraph**). The **third and the fourth paragraph** contain the activities of *tarhim* and turn on the Quran recitation in the minarets of the mosque. While in **the fifth and the sixth paragraph** presented about the arguments of mosque caretakers/guards in doing their activities. With this detailed strategy, the readers are invited to criticize something that is a good at first glance but in fact less elegant. This is reinforced in the element of intent that is embedded in the last four paragraphs (from the seventh to the tenth paragraph) of this article.

The author of the text/article (Gus Dur) in this case would like to invite readers to be more aware of the activities that are in the name of religion, but if we look more deeply, these activities even contain much more *madlarat*—loss/disadvantage/disturbing rather than benefit. For example, Gus Dur took the *Hadith*—all words (sayings), deeds and decrees and approval of the Prophet Muhammad S.A.W. which are made as provisions or laws in the religion of Islam "Obligations (religion) are erased from three people: those who are crazy (until healed), those who are drunk (until conscious), and those who sleep (until awake)." The quotation from the *Hadith* implies that there is no obligation whatsoever including *sholat* (one of the obligatory worship activities for Muslims) for people who are sleeping, crazy, and drunk (**in the seventh paragraph**).

Exceptions are known as *'illat*—there is a legitimate cause according to religion, such as, the *Kiai* (people who have arrived at the level of virtue, because besides being clever (pious) in matters of religion (even though they are not *'allamah* or very pious), they practice that knowledge for themselves and teach to their students) who awakens his *santri* (the students of the *Kiai*) to pray. The *'illat* is to familiarize the good habits of waking up while the *santri* are still in the guidance of the *Kiai*. Another example, the wife awakens her husband for the same thing. Its *'illat* is because the husband is a role model for the family (for children and his wife) (**in the eight paragraph**).

Still according to him (Gus Dur), *'illat* cannot be applied equally to everyone. Elderly people who need a good night's sleep, women who are on menstruation, so that the obligation falls to carry out religious orders. The other example, children who have not reached *akil baligh* (around age 7-8 years) yet (**in the ninth paragraph**), to perhaps non-Muslims who live near a mosque are clearly not punished as Muslims should.

Then, **in the tenth paragraph**, it is stated that in running *amar ma'ruf* and *nahi munkar* not merely must refer to the arguments of religion (*Al Qur'an* and *Hadith*). According to him, common sense can also be the basis of justification, while it is not contrary to the rules of religion. And most importantly that the product of his thinking can be beneficial for the people in general not only certain groups.

IV. CONCLUSION

The results of this study indicate that there are three structures of discourse analysis found in the "Islamic Cassette with Its Noise" article, namely macro (thematic), super structure (schematic),

and micro structure (semantics-detailed elements and intent elements).

There are several themes in this article. The first is the performing of *tarhim* (recommend to wake up at night to meet during Shubuh prayer) and the turning on the Quran resitation (usually in the form of cassette sound) which is sounded with a loud volume. And the second, the people in general who are disturbed by those activities in the mosque. However, according to the writers, the main theme that Gus Dur really wants to reveal is about tolerance, especially the tolerance in religion.

Semantically, the author of the text/article, in this case Gus Dur, wants to invite to the readers to be more aware of the activities in the name of religion, whereas if judging more deeply, these

activities actually contain many losses rather than benefits.

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